A PROCLAMATION GIVEN BY THE DISCREET *LORDS* AND *STATES*, againſt the ſlanders laid vpon the Euangelicall and Reformed Religion, by the ARMINIANS and SEPARATISTS:

Containing all the Points, Accuſations, Declarations and Confeſſions, taken out of the laſt Prouinciall Synode holden at *Arnhem*, the 15. day of *September* laſt paſt. 1618.

Together with the ſeuerall Examinations and Confeſſions (at *Vtrecht* and the *Hage*) of one *Leydenberg*, Pentioner of *Leyden*, and *Taurinus*; with their ſodaine and fearefull ends.

Printed according to the Dutch Originals,

AT LONDON,

By G.E. for TH: TH: and RICHARD CHAMBERS, and are to be ſolde at the ſigne of the blacke Beare in *Paules Church-yard*. 1618.

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The Gouernour, Chancellour, and Councell, in the name of the Lords and Eſtates of the Dukedome of Gelderlandt, *and County of* Zutphen, *doe giue to vnderſtand:*

THAT whereas, not onely out of theſe Prouinces, the Euangelicall Reformed Chriſtian Religion, and the Teachers thereof (thorow publique Writings and publiſhed Bookes, by the *Arminians* and *Separatiſts*) but alſo within theſe Prouinces, (as well amongſt the common people, as by written Remonſtrations deliuered ouer to the diſcreete Lords and

States and their Deputies) is brought in queſtion; about ſundry terrible and blaſphemous Poynts of Doctrine: whereby the Euangelicall Doctrine and the Teachers thereof are defamed and made cauſers of the oppreſſion of the Truth, diſturbation of the Policie of Gouernment, lamentation & griefe of many zealous Soules and Conſciences, departing and ſeducing of others, and the augmentation of the enemies of the Truth. The diſcreet Lords and Eſtates, out of ſundry and manifeſt Reaſons heretofore giuen by the *Separatiſts* in Church-matters, are moued to command the ſaid Points deliberately to be examined, and in a reſpectiue Claſſe, whether any of the Teachers might be found guilty therein. Which done, they of the Claſſe, which were moſt ſuſpected and guilty therein, haue declared, firſt, in their Aſſemblies, and afterwards in preſence

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of the Deputies in the Prouinciall Synode, for themselues, and in the name of their Committees, that they neuer held or acknowledged, nor yet hereafter will hold or acknowledge that the same Poynts are the opinions of the Reformed Church. Also, that they know not, that euer the same was intended in such sence and meaning by any of the Teachers in the Reformed Church, but much rather, that they had an horror and trembling to thinke the same, detesting and renouncing the same in the higheſt degree. Whereupon also, those that were any wayes affected to the *Remonstrants*, commonly called *Arminians*, and authors of the foresaid obiected Poynts, to be the old Reformed opinion; haue acknowledged and confessed (in the aforesaid Prouinciall Synode) that they had penned some of the same through ill report, some out of a wicked presumption,

tion, and some out of vaine-glory, acquitting and holding their fellow-Brethren free and guiltlesse therein, being heartily sory that they euer did lay the same to their charge, promising hereafter neuer to charge any body with any such like Accusations eyther publiquely or priuately. But much more to doe their vttermost endeuour to moderate the same, and to set them in peace and quietnesse, who therewith were any wayes troubled or molested, and to helpe to defend and take away all further slanders and accusations one of another.

Wee therefore considering that the aforesaid slanders and calumnies of the Doctrine and Teachers of the Euangelicall Reformed Churches, (as well at home as abroad) is rumored both farre and neare, and desiring to exalt and extoll the same, to the maintayning of the Truth haue found it

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fit and conuenient to extract and publiſh the aforeſaid Poynts and Accuſations, Declarations and Confeſſions, out of the Acts of the laſt Prouinciall Synode: So that euery one hauing knowledge therof, may hereafter hold themſelues quiet in Conſcience, remaine and continue in the truth of the Euangelicall Reformed Religion, giue no credit to the ſlanders and obiections of their enemies, and that thereby the Churches and Commonalty being eſtabliſhed in the accuſtomed vnitie, Gods glory may be furthered, and the Subiects may liue in peace, tranquilitie, and proſperitie vnder their lawfull Magiſtrates.

Giuen in the Councell of Gelderlandt *at* Arnhem, *the* 15. *of September*, 1618.

Subſigned *E. Engelen.*

An Extract of the Acts of the Synode of Gelderlandt, *held at* Arnhem *in July*, 1618.

THE Acts of the *Superiors* of the *Synode* being related, the first separation or diuision of these Countries was also declared, and the writings and Controuersies which followed thereupon: and how the Ministers about the Towne and Countrie of *Nymegam*, in their first Letters and Writings (sent and deliuered vnto the Countrey) had obiected tenne Poynts or Positions, like as followeth.

1 That God from all eternitie hath reprobated the most part of mankinde,

and

and ineuitably ordayned them to damnation, without any respect of their vnbeliefe and sinnes, which they might or should commit, or of the sinne of *Adam*: onely according to his delight and pleasure, the which hee taketh in the reuealing of the glory of his power and might.

2 Or if that God in the aforesaid Reprobation in any wise hath regarded the sinne of *Adam*, or the originall sinne thereout proceeding, but not any actuall sinne or vnbeliefe, whereby the Reprobates could deserue this Reprobation more then others.

3 That amongst these Reprobates are an infinite number of young Children of the faithfull, which dying in their Infancie without any actuall sin, poore innocent Sucklings are taken away and cast into the fire of Hell; so that it auaileth them not to haue receiued the holy Baptisme, nor that any

man ſhould pray vnto God Almighty for them.

4 That God from all eternitie hath elected, and inreſiſtably ordayned to ſaluation the leſſer part of mankinde, without reſpect of their beliefe, as a condition neceſſary to ſaluation; yea, alſo without any motion of Chriſt, as the meriting cauſe of ſaluation, onely by meere chance and good lucke in ſome men, without any reſpect of qualities: ſo that Chriſt is onely the executor of the ſaid Decree: and Beliefe a fruit of the Election.

5 That God towards the fulfilling of his eternall immutable Decree, hath created the moſt part of mankinde for damnation, and with this intention made them that they ſhold be damned.

6 That God forceth and prouoketh men to ſinne, yea, and that hee is the cauſe of ſinne.

7 That God hath giuen his Sonne

to be an Aduocate for the relapsed humane generation, whose sacrifice would be sufficient to satisfie for all mens sinnes, yet that his intention was not that Christ should dye for all, but onely for a few: and that the Reprobates, whensoeuer the Gospell is preached vnto them, must also beleeue that Christ dyed for them; and if they did not beleeue so, were therefore iustly damned.

8 That God sendeth his holy Word vnto many Reprobates, and inuites them to his communion, not that they should thereby bee conuerted and beleeue in Christ, but expresly with such an intention that their hearts should be hardned, and therfore more grieuously punished: And that those Reprobates must acknowledge the aforesaid vocation & inuitation of the Lord (through his holy Word) a worke of Grace and Mercy, for the which they are ob-

liged to thanke the LORD.

9 That the Elect are conuerted, and Faith and Beliefe infused into them with an inresistable strength, in such sort that they cannot chuse but be conuerted and beleeue in Christ: like as (on the contrary) it is impossible for the reprobates to attaine true Faith, what meanes soeuer they vse, although they did doe all the workes of the Saints.

10 That hee that once beleeueth in Christ, cannot wholly nor finally loose the same, nor fall from Grace through carelesnesse, nor through the greatest and highest deadly sinne, as Adultry, Murther and the like: that hee being fallen into most heynous sinnes, must of necessitie bee conuerted afore his death, by vertue of the aforesaid absolute and ineuitable Decree.

Maintayning that some Teachers in these Prouinces doe teach and hold the same, and do vndertake to thrust them

in for the opinions of the Reformed Churches. In consideration whereof the foure Classes, *Teil*, *Zuyphen*, *Ouer*, and *Nederwelwen*, haue solicited, that consideting they haue declared, and do by these presents declare, neuer to haue acknowledged the same, nor now to acknowledge the same to be the opinions and sentences of the Reformed Churches: nor to know that the said Poynts were euer maintained by any of the Teachers of the reformed Churches, in that sence and meaning: but that they were much more abashed and astonied thereat, detesting and renouncing the same in the highest degree: That those persons might be specified by their particuler names which euer intended or maintained the same, and did their vttermost to make them passe for Poynts of Beliefe in these Prouinces, whereof they in their first and second Writings haue so often made

made mention, leauing them that are not of vs to anſwer for themſelues. In the name of them of South-*Holland*, Doctor *Henricus Arnoldi* hath declared, in preſence of the aforeſaid Claſſes, to deteſt and renounce the ſame, and if ſo bee they could charge any body therwith; that they would make means that hee ſhould appeare in this preſent place, to the end hee might cleare himſelfe before this Aſſembly, or if he were found guilty, acknowledge his fault.

Alſo the Commiſſaries of both the Countries, in the name thereof, and of the Honourable Lords, haue earneſtly beſought and ſolicited, that the ſame might bee publiſhed in theſe Prouinces to the end the Lords and Magiſtrates might proceed according to Iuſtice and equitie, to defend theſe Prouinces from ſuch blaſphemies.

That our ſentences and opinions are that God Almighty will eternally tor-

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ment in the pit of Hell, innumerable young Children : Notwithſtanding that they were of beleeuing parents, and that onely becauſe of originall ſin, ſo that the aforeſaid Children haue no more hope of ſaluation then the wicked Angels.

That wee doe holde the opinion of Churches, and not Gods Word the rule of our Beleefe: and that we are therein much like to the Papiſts, as if the holy Church could not erre.

That the Confeſſion and Catechiſme is *Norma ſecundaria Fidei*, a ſecondary rule of Faith, as if we ſaid that the holy Scripture becomes to be a rule of our Beleiefe, when ſhee is expounded according to the ſence and meaning contained in the Confeſſion and Catechiſme.

Vnto theſe and ſuch like accuſations, as alſo to the tenne foreſaid Poynts or Poſitions, the Brethren of *Nymegam*

and *Bommel*, for themſelues, and in the name of their fellow-Brethren of the *Arminian* opinion in the ſame quarter, haue for their anſwer declared: That they had ſatisfied themſelues, and with alacritie liſtned to the Declarations of the Brethren of the foure Claſſes, as alſo to that which Doctor *Henricus Arnoldi* had annexed thereunto out of the name of the contra-Remonſtrants or old Reformed in *Holland*. And doe acknowledge that they did place ſome of the ſaid Accuſations through euill report, ſome out of a naughty preſumption, and ſome out of vaine-glory, and doe acquit and diſcharge all and euery of the aſſembled Brethren, and are heartily ſory that euer they accuſed them therewith, and deſired that they would not bee ſo highly offended, but to pardon them, and to bury it in the fire of loue, and place it in obliuion, and promiſed hereafter not to charge any

man with ſuch accuſations, either publiquely or priuately: but rather to doe their vttermoſt endeuour to moderate the ſame, and to ſet them in peace and quietneſſe that therwith are any waies moleſted, and helpe to take away all occaſion of diſcord and diſſention one with another.

Alſo, that if ſo bee in time to come they were found to haue committed any thing here-againſt, they doe willingly ſubmit themſelues vnto all cenſures of Nationall or particular Synodes, and alſo vpon paine of baniſhment.

All this being witneſſed with words, the Aſſembly was confirmed with ſhaking of hands with the Preſident.

Ledenberch *his Confeßion both at* Vtrecht *and the* Hage: *Alſo, the death of* Taurinus, *and how the ſaid* Ledenberch *murthered himſelfe.*

Irſt, to breake the Vnion and to ordaine another forme or kinde of Gouernment, and that thorow the helpe and aſſiſtance of the Prouinces of *Holland*, *Vtrecht*, and *Oueryſſell*.

Secondly, to depoſe his Princely Excellencie.

Thirdly, to make the Religion common.

Fourthly, to maintaine and aſſiſt one another therein with life & goods.

Fiftly, that they haue communicated the ſame with ſome of the Councell

of

of *France*, and therunto desired aduice and counsell.

Further, some seuen or eight Months since, that *Taurinus* had made a Booke called the *Waech-Schael* or Ballance, and that the same was corrected and amended by *Vtenbogaert*, and that the Originall was deliuered into the hands of some of the States of *Vtrecht*.

Their Confeßions in the Hage.

FIrſt, that they would renounce and breake the generality and vnitie of the State.

Secondly, change and alter the Religion.

Thirdly, to degrade the Prince of *Orange*.

Fourthly, to maſſacre the people of the Townes which were their greateſt enemies, or offered reſiſtance.

Fiftly, if that fayled, to take in aſſiſtance of ſome forraigne Potentates, as *Spaine* or *Brabant*, deliuering vnto them *Vtrecht*, *Nimwegen*, *Berghen op Zoom*, and the *Briel*.

The 23. of *September* (being Sunday) *Taurinus* dyed at *Bockhouen*, a mile from *Heuſden*, and was buried the Friday after at *Scheidam*.

The 27. of the foreſaid Moneth, *Le-*

denberch

denberch was examined, acknowledging the aboueſaid, and thereafter ſaid to his Son, I haue confeſſed that which will coſt life and goods, and hauing two daies afore conueyed a table-knife into ſome ſecret place, commanded to lay his breeches by his Bed: which being done, hee ſaid to his Son, If chance thou heareſt any noiſe to night, be ſtill, for I haue not beene at ſtoole theſe two dayes: and then betweene one and two of the clocke in the night hee roſe, and taking a pen-knife out of his penner, hee thruſt it into his belly to the haft not farre from his Nauell, and feeling that he was not ſped, he tooke the table-knife, and therewith cut his throate, and ſtabd himſelfe with the ſame knife into his ſhort ribs, and laſtly into the breſt: his ſonne awaking, it was alas too late for his poore ſoule.

FINIS.